2:Newcomb E-4, 5 (1951-1952) 1956
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Pan-Indianism and promote continued participation in the Pan-Indian society. Included here are the various powwows,[28] stomp dances,[29] and Indian associations of different sorts, from national organizations to the more or less informal Indian clubs, including women's clubs, sewing circles, and the like.

Powwows illustrate vividly the extent of Cherokee-Delaware Pan-Indianism. They are Indian fairs and in many respects are similar to the traditional county fair. Ordinarily, they are sponsored by inter-tribal Indian clubs. A powwow generally lasts from several days to a week, the participants camping on the premises. Social dancing is the principal activity, and many of the dances are modern syntheses of tribal and American elements. Dance costumes can seldom be identified with a specific tribe, as they have rapidly evolved during this century, with free borrowing going on between tribes.[30] Even the music of the powwow and of other similar gatherings has taken on a Pan-Indian flavor. Rhodes, commenting on Plains music, has said that "through the Dakotas and westward to Oregon, where social and ceremonial life function rather weakly in an acculturated pattern, there is to be observed a trend toward uniformization of musical style."[31] A list of the various tribes that attend these Indian fairs is impressive evidence of the extent of Indianism. The "Devils Promenade," a fair held annually over the fourth of July near Quapaw, attracts Indians from virtually every tribe in Oklahoma and sizable contingents of Indians from other states as well. A number of Sac and Fox from Tama, Iowa, for example, were present during the 1952 dance. The Oklahoma powwows are climaxed by the annual American Indian Exposition held at Anadarko in August; it attracts Indians from every quarter of the United States.

A number of powwows were attended in the second summer's field work and the presence of two families at these affairs was recorded. Both families in one month attended five powwows, for periods of time ranging from one to three days. Included were powwows in Tulsa, Pawhuska, Sperry, Quapaw, and Pawnee, some as far as eighty miles, from the Dewey area. In no instance was a Cherokee-Delaware found who was not an avid fan of powwows, despite the fact that neither the dances, the music, nor the costumes were Delaware, or were derived from Delaware culture. The Delawares do not hold any powwow of their own, or any in conjunction with other Indians. Moreover, their last stomp dance, which was held early in the summer of 1951, was unsuccessful. They are not even very active as dancers in the powwows which they attend, being interested spectators rather than active participants. The magnetism which these powwows have for the Cherokee-Delawares lies in the opportunity afforded them to be with others whom they consider to be like themselves, and the chance it gives them to act as "Indians," or at least to act as they think Indians should act. These Indian fairs, then,

[28] This term is used in Oklahoma for social gatherings; I use it in this sense.

[29] I am using this term for the smaller, more informal, less commercialized dances.

[30] See Gunther, 1950, pp. 174-79, for a detailed description of this diffusion.

[31] Rhodes, 1952, p. 132.

2:Newcomb E-4, 5 (1951-1952) 1956
NM7 Delaware NM7

are of considerable importance to Cherokee-Delaware Pan-Indianism. They not only serve as a common meeting ground for Indians, but their effect reinforces membership and consciousness of membership in Indian society.

Contrary to what I had supposed, social clubs of various types were not an important factor in the development of Pan-Indianism among the Cherokee-Delawares. Not one person was ever found who belonged to any national Indian organization, such as the National Congress of American Indians. In fact, many people professed complete ignorance of such organizations. For this reason these formal Indian groups, which in a sense may be said to be lobbying for Indianism, have been disregarded here. In passing, it might be noted that these organizations are possibly some sort of concrete expression of this acculturative trend among other Indian groups. Informal social clubs have some bearing upon Cherokee-Delaware Pan-Indianism. A number of women at one time belonged to the Indian Women's Club, an intertribal extension club of Washington County, which holds monthly meetings, has rummage sales, luncheons, and the like. Significantly, proceeds of one rummage sale were sent to the Navaho. Membership in this organization has declined since the war and none of the women interviewed belonged to it. It should be emphasized that this organization was Indian in character and not tribal. There has never been a men's club.

Extratribal marriage is an important factor in Cherokee-Delaware Pan-Indianism and assimilation. The Cherokee-Delawares are at the present time tribally exogamous. The youngest all-Delaware marriage I could find was between a man of thirty-eight and a woman of thirty-five, and this seems to have been somewhat exceptional. Only three living couples were found in which both partners claimed to be entirely Delaware, although a number of old widows and widowers had had Delaware spouses. Marriage to Indians of other tribes is the usual custom, but marriage to whites is not uncommon. Cherokee-Delawares have married Comanches, Senecas, Shawnees, Cherokees, Creeks, Yuchis, Peorias, and undoubtedly Indians of other tribes. How the Indian parents in these mixed marriages classify their children is indicative of the feelings about Pan-Indianism. If parents are questioned about tribal affiliation of their children, they may simply reply without much thought, "Indian," or with a little thought they may say, "Yuchi-Creek-Delaware," or something similarly artificial. Occasionally, they will skirt the question by giving the tribe in which the children are enrolled by the government. The wholesale marriage of the younger generation of Delawares to Indians of other tribes must be considered an important influence in the growth of Pan-Indianism. On the other hand, the marriage of Delawares to whites naturally, perhaps inevitably, results in further culture loss and completed assimilation. This would be particularly true of the individual who marries a white person and moves to an all-white community. Those individuals who marry whites but remain in an Indian community have, of course, a much better opportunity to retain Indian ways, and white marriage partners may become participants in Indian

[P. 35, B]

562 571 women, and might safely therefore be more "friendly" with them.

Oral Fixation

153 There is some evidence to suggest a preoccupation, which had a large component of aggressiveness, with oral needs. This concern with eating (and with other oral phenomena, such as ritualistic pipe-smoking, naming, and oratory), which reached far beyond subsistence requirements, can hardly be ascribed to a realistic subsistence anxiety since the Delawares had ample supplies of animal and vegetable foods at their disposal, and adequate techniques for cultivating, gathering, preserving, and storing them. It is worth [787] mentioning that the pubescent Delaware solicited the favor of a guardian spirit by self imposed fasting; the spirit was supposed to pity him and appear in a vision; later the spirit would be important to him in helping to secure food.[23] Oral rituals, often with a compulsive quality, were a [527] recurrent institutional theme: almost all social gatherings involved eating, smoking, and oratory, and some were frankly eating-orgies—the famous "eat-all" feasts, for example; the fondness for liquor may be regarded as an oral trait of compulsive [757] character;[24] internal medicines were usually [758] taken as liquid herbal infusions, usually in large doses;[25] the sick lived on a liquid [754 762] diet;[26] suicide and witchcraft were both accomplished in most cases by poison taken by mouth;[27] tortured prisoners were some- [727 266] times ceremonially eaten, and hunger cannibalism was reported;[28] war parties made a ceremonial feast the night before their departure;[29] emetics were extensively [757 777] used in the treatment of disease, and vomiting was thought to relieve a sense of guilt, and also to bring luck.[30]

23 Zeisberger, 1778, pp. 132-133.
24 Zeisberger, 1778, p. 116; Heckewelder, 1819, p. 263.
25 Zeisberger, 1778, pp. 24-25; Tantaquidgeon.
26 Zeisberger, 1778, p. 24.
27 Zeisberger, 1778, p. 125; Heckewelder, 1819, p. 259.
28 Heckewelder, 1819, p. 199; Zeisberger, 1778, p. 101-108.
29 Zeisberger, 1778, p. 103.
30 Zeisberger, 1778, pp. 84, 133-134.

15 Morgan 1-7 (1859) 1358
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PART IV

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Baptist Delaware Mission,
Kansas T. June 9, 1859

I left the Shawnee Mission (Friends) yesterday morning and reached here the same evening. I crossed Kansas River at the Delaware Crossing, about twelve miles above its mouth; and was so fortunate in point of time as to be there on Payment Day, which is the annual gala day of the nation. As I had never seen a government payment of Indian annuities I was, of course, very glad that it happened as it did. After spending about four hours as a spectator of this curious scene, I went on to the Mission. Today Mr. Pratt and myself went down again, and spent a few hours, the payment still going on, but so near completed that they expected to finish tonight. We have just returned somewhat fatigued by the ride, as the day is warm. Some account of the payment must be given, although it is one of those scenes which should be seen to be appreciated. The amount paid was universally large, it being no less a sum than $78,000 to something less than 1000 people all told, men, women and children, and was paid in gold and silver. In January 1858 the Delawares numbered by census 988. At the present June census their number is but 941. These figures were given me by Mr. Ford, a merchant of Lawrence, who stops here and is looking after the accounts with the Delawares. I supposed the nation was not diminishing, but rather on the increase

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[*Payment Day*]

657 The place of payment was centrally located
527 but a most inconvenient place in itself, as it was upon a side hill with very rough ground all around it. The only recommendation was the eight or ten houses which made up the settlement, and furnished shelter for
[439] the goods of the traders, who are inseparable from all payments. The number present was large, just as many of the Delawares as could possibly leave their homes, with a single one behind in some cases to watch the premises. About 800 were present and some Shawnees from the opposite side and perhaps 100 white people, including traders and spectators. I arrived about 10 A.M. and the paying out commenced about 1 P.M.

291 The Indian women were all dressed out
177 in their best attire, as this is the only occa-
[527] sion that ever brings them together as a
[657] people. We saw the fruits of the sales of
[439] previous years, and some of the present, in advance a few hours of the time of payment, as the traders are eager to commence their work at once. In the first place the Delaware women have usually dropped the Indian skirt, and put on the long dress of the white female. I thought I saw a skirt upon an elderly woman, although it was covered up with a gown. Their dresses are of all colors, and some of them of rich materials. A few were dressed in colored muslin with silk shawls, and looked quite becomingly, but the most of them were, strange to say, dressed in silk gowns, some of which were brocade patterns of rich brocade silk, some were black, these looked the best. Some were crimson and black, some fiery plaid; the most of them were in bright colors. Over these they wore silk shawls of every color and shade, most of them fringed. They were expensive silk shawls of good